

A PROPOSAL FOR

"LONERGAN COLLEGE"

Concordia University

Revised, December 1977

INDEX

PAGE

1.	The Role of Colleges within Concordia University	1.
2.	The Proposed Lonergan College	2.
2.1	Name	2.
2.2	Rationale and Objectives of Lonergan College	2.
2.3	Relationship to Institutions	4.
2.4	Central Activity of the College	5.
2.5	Conclusion	6.
3.	Members of Lonergan College	7.
3.1	Students	7.
3.1.1	Admission	7.
3.1.2	Life in the College	7.
3.1.3	Role in College Government	7.
3.1.4	Graduation	8.
3.2	Fellows	8.
3.2.1	Selection	8.
3.2.2	Functions	8.
3.2.3	Privileges	8.
3.3	Visiting Fellow	9.
3.3.1	Selection	9.
3.3.2	Responsibilities	9.
3.3.3	Stipend	9.
3.4	Principal	9.
4.	Governing Bodies	10.
4.1	College Council	10.
4.1.1	Responsibilities	10.
4.1.2	Membership	10.
4.1.3	Committees of the College	10.
4.2	Advisory Board	11.
4.2.1	Responsibilities	11.
4.2.2	Membership	11.
5.	Special College Functions	11.
5.1	Academic	11.
5.1.1	Fellows' Seminar	11.
5.1.2	Student Academic Activities	11.
5.1.2.1	College Seminar (Students): Required	11.
5.1.2.2 (a)	College Courses: Required	12.
5.1.2.2 (b)	"Adopted" Courses: Optional	12.
5.1.2.2 (c)	Tutorials: Optional	12.
5.1.2.3	Recommended Courses (Departments):	13.
5.1.2.4	Programmes: Optional	13.
5.1.2.5	Counselling	13.

5.2	Non-Academic	13.
5.2.1	College Assemblies	13.
5.2.2	Less Formal Gatherings	13.
5.2.3	College News Bulletin	13.
6.	Appendix I: Citation for Honorary Degree, Doctor of Laws, for the Reverend Dr. Bernard Lonergan, Concordia University, June 5th, 1977	14.
	Appendix II: Proposal for a Typical Fellows' Seminar	15.
	Appendix III: Sample College Courses in Lonergan College	16.
	Appendix IV: A Sampling of Recommended Courses	18.

A PROPOSAL FOR LONERGAN COLLEGE

1. THE ROLE OF COLLEGES WITHIN CONCORDIA UNIVERSITY

Concordia University has supported the process of developing colleges within its new Faculty of Arts and Science. Colleges have been viewed as a means of introducing cohesive, smaller groupings of professors and students to supplement the traditional structure of faculty and departments. The existence of colleges should help to remove the feeling of impersonality which some students and faculty experience, while advancing lateral communication among students, professors and departments of widely differing disciplines. In particular, the gradual introduction of colleges should enable students to plan more coherent programmes of study, to make better use of electives and to discover, with their professors, some educational focuses obscured by the Faculty-Department structure and a fragmenting pluralism.

Each college will undertake these functions differently. Certain colleges will build themselves around what is, in effect, the extension of a particular interdisciplinary topic (e.g. Women's Studies); some will accomodate specific student groupings (e.g. part-time students); other colleges will be particularly oriented towards vocational and professional education; and yet others, Lonergan College among them, will add a focus and meaning to the students' educational experience and intellectual life by offering a specific philosophy of human knowledge.

In summary, members of the University who now sense a lack of shared concern, of unified goals and of focus in the contemporary University - and who must cope with an essentially illiberal (because bewildering) freedom of choice - may find something of the University's spirit and attributes in the smaller units called colleges.

2. THE PROPOSED LONERGAN COLLEGE

2.1 Name

Lonerган College will be named after the Reverend Doctor Bernard J. F. Lonergan, a very distinguished Canadian Jesuit born in Buckingham, Quebec in 1904, who is recognized as one of the leading philosophical and theological thinkers of this century. The association of a Concordia College with the name of Bernard Lonergan will be particularly appropriate, since Doctor Lonergan was educated at Loyola College, began his teaching career at Loyola in 1931, and received an honorary degree, Doctor of Laws, from Concordia University in Spring 1977 (see Appendix I).

2.2 Rationale and Objectives of Lonergan College

2.2.1 The objectives of Lonergan College centre on concerns which are inherently difficult to formulate. Any description of these concerns must use words which carry complex semantic fields, and which elicit very different associations of ideas among readers of different backgrounds. What, for example, does one mean by "religious", "transcendent", "ultimate" or "immanent", or by a phrase such as "human spirit"? In this document an attempt is made to limit the misunderstandings by emphasizing one word, "religious".

It will be helpful to limit further the meaning of this word: the adjective "religious" will be used only in senses which include personal openness or commitment. The openness or commitment may find their object in an ultimate person, truth or value; or else may be a search founded in subjective authenticity. The adjective "religious" might well be formulated as relating to:

- the evolving peak experiences of the unity of all being;
- responsibility to one's fellow humans and to human institutions;
- an awareness of transcendence considered as referring to "the most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than as means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos" (Abraham Maslow);
- a sympathy with and striving towards ultimate values;
- belief in God as Person.

The adjective "religious" will not be used in senses which denote purely extrinsic relationship to religious institutions, or purely ritual activities used by religious groups, or narrowly denominational interest. Definitions which are excluded could be:

- relating to any dogmatic system exclusive to any particular faith or religion;
- constituted to promote a particular faith or institution and to implement its educational aims;
- characterized by specific ritual acts.

2.2.2 The proposers of Lonergan College believe that a religious perspective should be integrated with academic life. Lonergan College will seek to offer students a milieu in which they may pursue their studies in a perspective which does not exclude this integration. It will seek to offer both faculty and students a curriculum and an intellectual ambiance conducive to a learning experience which on the one hand entails necessary and desirable academic specializations, and on the other avoids academic "specialisms" which in themselves are prejudicial to the search for transcendence and self identity.

2.2.3 Such a perspective takes account of the religious dimension of human experience. This dimension includes, on the one hand, questions such as man's place in the universe, man's responsibility in society, the breadth and significance of human experience, and the scope of human destiny; and, on the other hand, questions such as the existence and nature of absolute values and ultimate reality, God as supreme being, and God as active in the world.

- 2.2.4 Additionally, the College will provide opportunities through its seminar and courses (see 5.1 and Appendices II and III, below) for students and fellows to explore this perspective in itself and in its relation to their academic disciplines.
- 2.2.5 Lonergan College will align itself with a tradition that is broadly called "humanist", but humanist in a religious transcendent sense. According to this tradition, all knowledge is related, and belongs to a unity; arts, humanities, sciences and social sciences are interdependent branches of the one tree. In pursuing separate disciplines, students are also involved in a quest for ultimate values. The human being is not simply an organization of body and mind mastering the tools of one or two disciplines in order to achieve limited goals; the human being is also a growing, imaginative subject seeking to confront the ultimate and the unified; the good, truth and beauty to be encountered in an active personal God, and in relationships and activity with other human beings, with social institutions and with the world at large.
- 2.2.6 Lonergan College seeks to appropriate, and to develop in new ways and towards a new depth, the foregoing philosophical dynamic which has always been and still is an important strand in the theory of the University; one classic statement of the form this philosophy took in the late nineteenth century is Newman's The Idea of a University; in this century, Bernard Lonergan's volume Insight also develops the philosophy.
- 2.3 Relationship to Institutions
- 2.3.1 Lonergan College, founded on humanist principles, will derive an essential part of its ethos and philosophical spectrum from central faiths and traditions of our civilization, traditions embodying memories and symbols which carry the religious or transcendent dimension powerfully. The College will foster rapport with the

various religions represented by communities in the City of Montreal and Province of Quebec.

- 2.3.2 Fellows will respect authentic religious awareness and critical religious conviction. However, neither fellows nor students of Lonergan College will enter on the basis of membership in or adherence to specific religious institutions. Because of the very nature of the College's philosophy and aims, they will probably form two broad groupings: those associated with particular religious traditions and institutions; and those not associated with such traditions and institutions who explore religious dimensions personally or who acknowledge radical significance in the quest for transcendent meaning and ultimate value.
- 2.4 Central Activity of the College
 - 2.4.1 The College activity that will express the philosophy outlined in 2.2 above will be the Fellows' Seminar and the College Seminar, meeting on alternate weeks for Fellows and Students respectively. These seminars are described in some detail below (see 5.1 and Appendix II).
 - 2.4.2 In connection with these seminars, a distinguished Visiting Fellow and a short list of great works proposed by him will constitute the means through which members of the college seek to achieve that integration of knowledge, experience and values and that vital approach to ultimate questions demanded by the religious perspective and dimension.
 - 2.4.3 The seminars will be significant in terms of the great works studied and their relevance to equally great themes of our civilization. Additionally, seminar members will profit from encounter with each other and with the great works to grow towards an integrating sense of knowledge, identity and value. The seminars will aim to embody an activity of growth intended by the fullest definition of learning experiences within the university.

2.5 Conclusion

2.5.1 The preceding sections have attempted as precise as possible an articulation of the College's philosophy, goals and central method. They may not fully express our sense of the vital ethos of Lonergan College. This is the purpose of the following paragraph.

2.5.2 Lonergan College will acknowledge and use the religious dimension in human experience to achieve the significant in university education for the individual. It will seek to make the pursuit of true knowledge an ever-new and ever-renewing dynamic for student and fellow. It will seek to confront powerfully the human problem of our age, in which men and women, becoming mere numbers, factors and statistics, face loss of identity. It will challenge the desperate idea that men and women, by knowing more and more about less and less, can save themselves. It will invite its members to seek education in the co-operative study of the most significant ideas man can ponder. These are ideas which invite men and women to appropriate for themselves authentic freedoms of being and action. We hope that students who become members of Lonergan College will find themselves in an environment which fosters growth in knowledge, self-knowledge, identity and action. The College will invite its members to face the challenge implied in the increasing gap between society and socialization agents (e.g. educational institutions). It will address itself to the understanding of societal issues such as the value-vacuum, created by the dismantling of traditional values and the absence of functional alternatives. It is hoped that members of the College will promote, and be enriched by, an environment in which value adherence is not suspected of ulterior motives, and growing relativism does not become cynicism. The proposers of the College believe that this growth in knowledge is best fostered in a context which insists without notions of exclusivity upon the non-finite, religious dimensions of experience.

3. MEMBERS OF LONERGAN COLLEGE

3.1 Students

The college will admit approximately twenty-five students per Fellow (250 in the first year). These will be primarily undergraduate students.

Both part-time students and full-time students will be invited to participate in the College, and events will be scheduled accordingly.

Ideally, they will be divided evenly over the three years. During the first year of the College's operation we would expect a relatively large enrolment in the second year, with less participation among third year students and first year students. Once the phasing-in period is over, students will normally enrol in their first year. A student may be admitted to the College at the beginning of the second year with the approval of the College Council.

3.1.1 Admission

Students seeking admission must indicate an interest in the ethos of the College, and must stand committed to participate in its development. The admission procedure will include an application form, a letter to the Principal indicating why the student is interested in joining the College, and a personal interview.

3.1.2 Life in the College

Students will be expected to participate each year in the College Seminar and to take a full part in the academic, ecumenical and social activities of the College. During their membership students should develop a perception of their specific religious orientations to the point of acquiring the ability to propose, discuss and defend them, both in themselves and as they might bear on significant intellectual, social and moral issues.

3.1.3 Rôle in College Government

Full participation of itself will constitute a strong voice in the College's development. Additionally, student representation on the College Council is guaranteed. See section 4.1 "Council".

3.1.4 Graduation

Students will receive some tangible form of attestation to their association with the College; additionally, the Principal may present the College's graduates for their degrees at Convocation.

3.2 FELLOWS

3.2.1 Selection

Initially, there will be ten Fellows. The Planning Committee will propose to the Provost the names of the first fellows, with staggered terms of office. Subsequent nominations will be made by the College Council. A normal term of Fellowship will be three years. Reappointment is possible, but after two terms a Fellow must step down for at least one year. A rank of Resident Fellow may eventually be introduced as a service to students, if this can be done without inconveniencing Departments. Fellows must resign from the College when their University appointment expires. A fellow's appointment may be terminated early by the Provost, after due consultation with the Principal, the Fellows and the students of the College.

3.2.2 Functions

Fellows must participate regularly in the Fellows' Seminar, and must undertake leadership of a section of the College Seminar (see section 5.1). They will be expected to undertake an allotted share of academic advising; to participate in special College events and the College's social life; and to sit on the College Council.

3.2.3 Privileges

Fellows should be granted a three-credit remission in their departments each year, to free them to run a Seminar in the College. Fellows giving a College course (cf 5.1.2) will be granted a further six-credit remission. A Fellow's record of contribution to the College should be considered in decisions on merit and promotion. There will be no stipend for Fellows.

3.3 VISITING FELLOW

3.3.1 Selection

The Visiting Fellow will be selected by the College Council. Responsibility for organizing a search for this Fellow lies with the Principal.

3.3.2 Responsibilities

The Visiting Fellow will be responsible for the Fellows' Seminar, and for an appropriate number of College lectures, University lectures and public lectures.

3.3.3 Stipend

The stipend for the Visiting Fellow will depend on circumstances. If the Fellow is a local person, he/she may hold this position while teaching in the home university. If the Fellow comes from outside the region, it is to be hoped that the cost may be divided between his/her university and the College. However, the College must be prepared to pay a full year's salary for the Visiting Fellow on occasion.

3.4 PRINCIPAL

The Planning Committee will, in the first instance, propose the name of the Principal to the Provost. The office will be of such importance that it may demand, in the first year, a full remission of courses; thereafter, the Principal should enjoy a two-course remission. In addition to his/her normal salary the Principal will be paid a stipend of \$3,000.

The Principal will have responsibility for the College budget, and will chair the College Council. Within the College, and in conjunction with the College Council, the Principal will undertake each year the search for the Visiting Fellow and an outstanding work to serve as the focus of the Fellows' Seminar and at College Seminar; and will foster communication between Fellows and students and will report regularly to the Fellows.

In a wider context, the Principal will represent the College both within the University and within the community at large; will sit ex-officio on the Council of the Faculty of Arts and Science; will be a member of the College Advisory Board (see section 4.2); and will develop a strong profile in the Montreal community.

The Principal will choose an Executive Assistant (to be called College Secretary) to aid in the administration of the College. As a member of the College Council the Principal will participate in policy making. The College Advisory Board, composed of members from the wider community, will assist the Principal in liaison with the city and its community.

4. GOVERNING BODIES

4.1 College Council

The College Council will determine policy within the College and will develop its own by-laws.

4.1.1 Responsibilities

The College Council is the final arbiter in all disputes relating to College matters. It is supreme within the College, subject to the constraints of policies and by-laws approved by the Faculty or University.

4.1.2 Membership

The College Council is made up of (a) the Principal, who will chair meetings; (b) the College Secretary, who attends meetings without vote; (c) all the College Fellows; (d) a number of students equal to one third of the number of Fellows. Normally these will be elected from the second and third year students. However, in the first year of operation, one student will be elected from each year.

4.1.3 Committees of the College Council

Appropriate Committees will be established by the College Council.

4.2 ADVISORY BOARD

4.2.1 Responsibilities

The Advisory Board does not have executive nor legislative powers in the College, but advises the Principal and the College Council. The Advisory Board will report to the Council through the Principal.

4.2.2 Membership

Membership in the Advisory Board will consist of the Principal and appointed members of the community at large who support the aims and objectives of the College and who are prepared to help it according to their various capacities. The Members of the Advisory Board, whose exact number is yet to be determined, will be approved by the Council. They will hold three-year renewable terms.

5. SPECIAL COLLEGE FUNCTIONS

5.1 ACADEMIC

5.1.1 The Fellows' Seminar will constitute the foundation stone of the intellectual life of the College and its academic "programme". All Fellows will meet in this Seminar once every two weeks. The Seminar will normally be led by a Visiting Fellow (resident for one year). It will explore works of the highest significance, relevant to the ethos of Lonergan College. For examples of a typical method and content for this Seminar, cf. Appendix II below.

5.1.2 Student academic activities, deriving from the Fellows' Seminar are as follows:

5.1.2.1 College Seminar (Students): REQUIRED

It will meet every second week. Each of the students' seminar groups will be led by a Fellow and will treat the same work (or selections from it) as the Fellows' Seminar. It will be the responsibility of the Fellow to assure an accurate reading, and to contribute some of the cumulative insights experienced in the

the Fellows' Seminar. The students will be expected to illuminate this material from the perspectives of the departmental disciplines in which they are Majoring or Honouring. The College Seminar will accumulate 9 credits (i.e. the equivalent of 3 half course credits) over a three year period.

5.1.2.2 (a) College Courses: REQUIRED

The College itself will develop a group of up to six courses which will normally be offered by Fellows. These courses will stem from the Fellow's main-line research interests, and may be modified from a course the Fellow normally offers in his/her department. No more than two such courses will be offered each year. A college student will be required to take one such course during his/her second or third year. (It will be desirable for some of these courses to be offered under a "slot" arrangement to allow for flexibility).

A selection of examples of such courses may be found in Appendix III below.

(b) "Adopted" Courses: OPTIONAL

Lonergan College will sometimes "contract" with a Fellow and his/her Department to open an existing course to college students, any special arrangements necessary being negotiated. A student will be entitled to substitute such an "adopted" course for one of those offered under (a) above.

(c) Tutorials: OPTIONAL

Fellows will be available to supervise projects and tutorial work as required, for elective credit, under a College calendar number (3 or 6 credits).

5.1.2.3 Recommended Courses (Departments):

The Fellows will draw up and maintain a list of courses offered by various departments, which seem especially suited to the aims of Lonergan College. These will be available to College students as elective courses and, in counselling, the Fellows will direct students to them as appropriate. (Cf. Appendix IV below)

5.1.2.4 Programmes: OPTIONAL

In due course, the College may submit proposals for Minor and/or Major Programmes based on combinations of Seminar, College Courses, Adopted Courses, Tutorials and Recommended Courses.

5.1.2.5 Counselling:

All College students will have a Fellow as Counsellor, for the three years of their College association. Counsellors will give careful attention to the student's course planning each year, especially prior to session registrations, having special responsibility to ensure a beneficial choice of electives.

5.2 NON-ACADEMIC

5.2.1 College Assemblies:

At least once a semester the whole College will assemble. The principal, fellows, and the students, will be expected to attend. This will be an occasion for getting to know everybody and for occasional general college business.

5.2.2 Less Formal Gatherings:

A variety of opportunities will be provided for Fellows and students to meet such as special lectures, informal occasions for lunch or coffee, etc. Since the Seminars will all be scheduled at the same time, it should be relatively easy to plan social events around that time.

5.2.3 College News Bulletin:

This would contain announcements and short essays, on a bi-monthly basis.

6.

APPENDIX I: Citation for Honorary Degree, Doctor of Laws, for the Reverend Dr. Bernard Lonergan, Concordia University, June 5, 1977.

Dr. Lonergan has devoted his life to learning. We are very proud to say that he was born in Buckingham, Quebec, that he was educated here at Loyola and that he began his teaching career as a lecturer on this campus in 1931. Since 1940 he has been a professor of Theology in Montreal, Toronto and Boston. He was a Stillman Professor at Harvard University in 1971 and at present holds the post of "Visiting Distinguished Professor" in Theology and in Economics at Boston College.

Father Lonergan is the author of twelve books, some of which have been translated into various languages. His work studies the core of human experience; it is basic, universal in application, utterly original, precisely articulated and powerfully argued. It has led a vast movement of thought in North America and Europe. A decade ago he was said to be thirty years ahead of his time, but in this age of Future Shock his time appears to be now. Although Dr. Lonergan is very alive and still active, books have already been written about him. A book entitled An Introduction to the Philosophy of Bernard Lonergan was published by MacMillan in London last year. Other books have been appearing regularly since 1970, studying his philosophy, his method, his achievement, comparing him to Emmanuel Kant and so forth. Between forty and fifty doctoral dissertations examining his thought have been completed and as many more are in progress. Several international congresses have been held here and abroad to keep up with the impact and implications of the work of this remarkable Canadian.

This achievement, Mr. Chancellor, has been widely recognized. Within the organization of the Catholic Church he has been a much consulted theologian, and has held positions on important theological commissions and committees. In the United States he has received four major awards for his contributions to theology and philosophy. In this country he was made "Companion of the Order of Canada" in 1970. More recently, he has become a "Corresponding Fellow of the British Academy". He has been awarded fourteen honorary doctorates, most recently by the University of Chicago in 1974 and by McMaster University, Hamilton, last year.

APPENDIX IIPROPOSAL FOR A TYPICAL FELLOWS' SEMINAR

Each year the method and content of the Seminar will be negotiated with the Visiting Fellow. He will be responsible for assuring an accurate reading of the work(s) selected.

One potential candidate for this position has suggested that one Seminar could concentrate on three great books dealing with educational theory: the first from classical antiquity, Plato's The Republic; the second from the modern period, J. J. Rousseau's Emile; the third from the post-modern period, B. Lonergan's Insight. As Visiting Fellow he would provide essential historical background for these works, and relative hermeneutic tools. He would focus discussion on certain themes common to the three works; man the measure of all things, the eros of the mind, the problem of evil.

The Fellows would contribute discussion of implications in the light of current insights in social science, languages and vocabularies of transcendence, religious symbolism found in these works, implications for the educational practice of the College, etc.

APPENDIX IIISAMPLE COLLEGE COURSES IN LONERGAN COLLEGE

In this document mention has been made of the proposal that Lonergan College would offer for the academic enrichment of its students not only participation in the weekly College seminar but also the opportunity to take one "College Course" during the second or third year (cf. above 5.1.2.2 (a).) No more than two such proposed "College Courses" would be offered in Lonergan College each year. These courses would stem from the Fellow's main line research and interests. They would only treat material over which the instructor has proven competence and expertise. The courses may be modified from a course that the Fellow normally offers in her/his department.

To illustrate the kinds of offerings of College Courses that would be made, several brief descriptions of such courses are here appended. Fuller syllabi and reading assignment lists would be available.

This list is only illustrative. Once Fellows have been appointed, real proposals will be possible. The courses would usually be full courses of six credits.

College Course #1: The Cinema and the Transcendent (Professor Marc Gervais)

Certain of the major directors of film history have consistently communicated a dimension beyond the every-day, here-and-now, in their work. Dreyer, Bresson, Mizoguchi, Rossellini, Satyajit Ray, Bergman, Hitchcock, Ford -- the list can be extended of artists whose films have incarnated a vision of experience whose meaningfulness rests ultimately in the transcendent, or spiritual or religious. The course will consist of analysis and discussion of films viewed, and also additional formal lecturing if need be. An attempt will be made to place the experience or vision communicated within the context of larger philosophical, theological and cultural considerations.

College Course #2: The Anthropology of the Bible (Professor Sean McEvenue)

The course would be based on the literary analysis of the Pentateuch, Isaiah 40-55, and the Gospel of Mark and on the illustration of these texts by reference to other biblical and extra-biblical literature. The course would present in historical context the following biblical themes: revelation and divine intervention in history; problems of evil and sin; beliefs about death and the after-life; the place of nationalism and war in religion; faith contexts for ethics and law; specific bases for hope.

College Course #3: Romanticism (Professor Patrick Holland)

The goal of the course would be to accomplish a reading of selected works of Blake, Wordsworth, Coleridge, Byron, Shelley and Keats against their political, social, intellectual and literary backgrounds. Romanticism would be explored as a complex movement in the arts and in thought, embracing nothing less than the human quest for wholeness, self realization and humanization which during the 19th century strives to reconcile the appropriation of divine immanence in humanity with the acknowledged and unremitting search for an authentic model of transcendence.

College Course #4: Socio-Cultural Forces Upon Religious Beliefs (Professor Michael Fahey)

The course would assist the students to appreciate the impact of cultural and social customs, thought patterns and prejudices upon the form of religious faiths and their theoretical articulation. The main focus would be on Eastern and Western Christianity, with some further examples from Judaism and Islam. Three issues would be considered as paradigms: (1) the marginalization and oppression of women in religious traditions; (2) treatment of dissidents or nonconformists by excommunications, condemnations; (3) formation of social consciousness by the interplay of "world" and "religious matrix". The course would raise the question whether it is feasible to preserve religious movements in a purified form.

College Course #5: Ideas and Myths (Professor Ronald Wareham)

The course would explore through literature some of the myths which generate our ideas and some of the ideas which rationalize our myths. It would explore the margin between two states of consciousness: rational and imaginative. Certain themes would be traced through the course, including, among others: Courage; Wisdom; Justice; Eros; History (Progress and Cycle); the Individual and the State; Creation and Apocalypse. Various projects would be designed to heighten awareness and develop new styles of teaching and learning.

APPENDIX IVA SAMPLING OF RECOMMENDED COURSES

N.B. This list has been drawn up reluctantly and by way of example only. It could be based only on official course descriptions. Once the College has been given hope of approval, and an Interim Principal has been named, chairmen and professors will be consulted in some depth. The eventual list will be subject to approval and continuous modification by the College Council.

ANDRAGOGY

Andragodgy L209 - Personal Interrelations

APPLIED SOCIAL SCIENCE

Many of the courses could be listed here.

BIOLOGY

Such courses as	Biology N241	Genetics and Human Welfare
	Biology N373	Evolution
	Biology L300Z	Fundamentals of Human Biology
	Biology L331A	Environmental Biology I
	Biology L333B	Environmental Biology II

BIO-PHYSICAL EDUCATION

Such courses as	Bio-Phys. Ed. L201	Philosophical and Sociological Foundations of Health, Physical Education and Recreation
	Bio-Phys. Ed. L241	Recreation and Leisure in Contemporary Society
	Bio-Phys. Ed. L480	Special Workshop Human Sexuality

CHEMISTRY

Such courses as	Chemistry N301	Chemical Pedagogy
	Chemistry L300Z	Concepts in Science

CLASSICS

Many courses in classical culture and civilization could be listed here.

COMMUNICATION STUDIES

Such courses as	Communication Studies L255	Communication Analysis
	Communication Studies L304	Media and Media Culture
	Communication Studies L360	Mass Communication
	Communication Studies L361	Seminar in Propaganda
	Communication Studies L363	Inter-Cultural Communication

Also most film courses

ECONOMICS

Such courses as	Economics S308	Economics of Natural Resources
	Economics S309	Economics of Human Resources
	Economics S415	History of Economic Thought
	Economics S438	Economic History and Development of the United States
	Economics S440	Economic Development
	Economics S460	Comparative Economic Systems
	Economics S464	Marxian Economics
	Economics S468	Theory and Practice of Cooperation
	Economics L448	Industrial Relations
	Economics L462	History of Economic Thought

ENGLISH

Many courses could be listed here.

FRENCH

Many courses in French Literature could be listed here.

GEOGRAPHY

Such courses as	Geography S211	Introduction to Human Geography
	Geography S316	Cultural Geography
	Geography S331	Urban Geography
	Geography L200	Foundations of Geography: Environment and Man
	Geography L215	Cultural Geography I: Man the Hunter
	Geography L216	Cultural Geography II: Man's Rise to Civilization
	Geography L325	Introduction to Historical Geography
	Geography L344	The Third World

GEOLOGY

Such courses as Geology N323 Historical Geology
 Geology L202B Elementary History of the Earth

HISTORY

Many courses in History could be listed here.

INTERDISCIPLINARY STUDIES

Many courses could be listed, especially those which deal with the politics of science, science and human culture, science and human responsibility.

JOURNALISM

Such courses as Journalism S205 History of Journalism
 Journalism S305 The Media in Quebec

MATHEMATICS

Probably Mathematics L200 and L202 Ideas in Mathematics

MODERN LANGUAGES

Many literature courses could be listed here.

PHILOSOPHY

Most courses in Philosophy could be listed here.

PHYSICS

Such courses as Physics N210 Discoveries in Physics
 Physics L302Z Space Physics

POLITICAL SCIENCE

Such courses as Political Science S311 History of Political Theory
 Political Science S320 Problems and Concepts in
 Political Theory
 Political Science S321 Women and the Law
 Political Science S413 Modern Political Ideologies
 Political Science L200 Introduction to Political Science
 Political Science L210 International Politics
 Political Science L373 Nationalism, The Canadian Experience
 Political Science L430 Communications and Politics

PSYCHOLOGY

Such courses as Psychology S309 Selected Topics in Adolescence
 Psychology S412 Modern Psychology in Historical Perspective
 Psychology S422 Motivation
 Psychology L202 Historical Approach to Systematic Psychology
 Psychology L208 Personality: Normal and Abnormal
 Psychology L306 Community Psychology
 Psychology L315 Psychology of Time
 Psychology L317 The Psychology of Communication and
 Language

SOCIOLOGY AND ANTHROPOLOGY

Such courses as	Sociology S310	The Logic of Sociological Inquiry
	Sociology S420	Self and Society
	Sociology S422	Sociology of Knowledge
	Sociology S424	Sociology of Religion
	Sociology S438	Contemporary Sociological Theory A
	Sociology S443	Collective Behaviour and Social Movements
	Sociology S447	Political Sociology
	Sociology L206	Socialization
	Sociology L214	Marriage and the Family
	Sociology L318	Complex Organizations
	Sociology L325	Sociology of Religion
	Sociology L343	Sociology of Leisure
	Sociology L400	Contemporary Social Theory
	Sociology L402	Sociology of Work
	Sociology L403	Sociology of Knowledge
	Sociology L406	Sociology of Women
	Anthropology S211	Introduction to Anthropology
	Anthropology S425	Magic, Science and Religion
	Anthropology S458	Peasant Society and Culture

RELIGIOUS STUDIES AND THEOLOGY

Most of the courses in these departments could be listed here.